THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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THE MEN AND WOMEN OF UTAH.

A BRIEF SKETCH OF MORMON LIFE—THE OFT-REPEATED STORY OF THE ABJECT SLAVERY OF MORMON WOMEN MORE OR LESS SLANDEROUS—HOW THE POLYGAMISTS EDUCATE THEIR CHILDREN.

The most favorable conditions for raising farm produce must necessarily be the first consideration with the agriculturist; then comes a desire to know of the manufacturing and industrial interests, as on them depend the best markets for his produce, and then comes a question superior to all material interests—What are the social circumstances under which he shall be called to live? In respect to the Mormon system I shall, of course, leave out of consideration its origin. It is sufficient for our purpose to say that the Mormon people as truly—if not more truly—believe in its divinity as most of us do in ours. While our system leaves the individual almost free between him and his Maker, the Mormon system assimilates with that of the Catholics. They believe that God reveals his will through chosen servants, and they accept the teachings of these servants, believing them to come from God. Thus, though I did not find any of that sadness and melancholy in my intercourse with Mormon families which some writers imagine they find, especially in the females, there is no question but that the happiness those who are happy feel is often rather the result of what they believe to be a perfect submission to the Divine will, than because they feel that things are exactly as they would have them. In regard to polygamy, the women generally have no objection to their husbands marrying again. As a general rule, they treat the new comers into the conjugal household with the utmost cordiality and kindness, and the families grow up together in love and fraternity. There are, of course, exceptions to this, but it is the general rule. In one case which came under my observation, where our hospitable friend had seven wives, six of them live together in this cordial way.

The leading argument, in almost all cases, with the ladies, was, that it was the will of God that things should be thus; but though I found no lady who would say outright she preferred to be the only wife of her husband, I am satisfied, from circumstances, that if they could be satisfied it was ordained of God, it would bring a greater joy to

many a woman's heart. Still the reports we often hear about the abject slavery of Mormon women are, more or less, slanderous. The elders conduct themselves with dignity and grace, and the younger ladies are as refined and as generally intelligent as the average of similar classes in far Western towns, and far superior to many of them.

The Mormon men, in regard to polygamy, do not refer so much to its divine origin, as to its superiority as a social system. They refer to the natural love of children which exists in the breasts of most human beings, and that polygamy certainly places a man proudly at the head of a large family; that it is a tremendous motive power in leading a man to habits of industry—in the first place, that he may have the ability to sustain several wives, and in the next place, that he may properly support his numerous loved ones; and then he is almost sure to clinch the argument by showing how in our civilization those who have no one to love them, here get at least a part of a husband, and are thus prevented from falling into lives of public sin and shame, which is the disgrace of our monogamic condition of society. There is no social system which has not some good points, as well as some bad ones. The arguments given above are, of course, the best Mormon ones brought into contrast with the worst points in ours; but in justice to our friends we give them as they were made. There is no doubt, however, that the great industry everywhere apparent, and the good condition of public morals in regard to the particular social evil, are entitled to particular praise.

The Mormons pay especial attention to the education and moral training of their young. It is generally left to the people of each district to establish a public school and tax themselves for the purpose, but if they fail to do this, the Bishop of the district sees to the establishment of one. * * * As the children grow up they are still under the supervision of the Church authorities, and any serious deviation from the paths of duty is pretty sure to come to the ears of some one who will counsel and advise with the offender. At a general evening party, tendered to us by Messrs. Cannon, Smith, Wells, Jennings, and many other gentlemen of distinction in the Mormon Church, with their wives and families, one of the most pleasiug of the evening enjoyments was the sudden appearance in the hall of several hundred children from the Sunday schools, who sang, in an excellent manner, many of their songs and hymns, under the directions of their Sunday school teachers. Most of these hymns are very peculiar, and generally have some bearing on their religion or usages. * * *

The proceedings on festival occasions are always opened by prayer, and on this occasion it was offered by Bishop Hunter, I believe, and the sentiments were of so broad and truly devotional a character, that there was no one of our party but felt he could cordially unite with it.

I have thus endeavored to give, in a very brief sketch, an account of Mormon life, as the opportunities afforded enabled me to give it. I believe that our system, with all its evils, is infinitely better than theirs; but on the other hand, I have endeavored to do them full justice, and believe that they are much better people than the world at large credits them. Of over thirty in our party—composed as it is of men of all shades of thought and opinions, and with all sorts of prejudices, I believe that not one but leaves with pleasant remembrances, and feels that after all there is nothing like people living in distant parts of the world visiting one another once in a while, in order to have a full idea of the folly of the sentiment that "I am holier than thou."—T. M. in *Philadelphia Press.*

Till we have reflected on it, we are scarcely aware how much the sum of human happiness in the world is indebted to this one feeling—sympathy. We get cheerfulness and vigor, we scarcely know how or when, from mere association with our fellow-men, and from the looks reflected on us of gladness and keen enjoyment.

REPLICATION.

We are asked by our contemporary, *The Balance*, of Chicago, to give "a first lesson" on plural marriage as believed in by the Saints. In alluding to our notice of its editorial on the "Mormon Question," it gives us credit for treating it in a more "amiable and liberal spirit" than had been expected. To this we answer in brief, that had we treated it in any other spirit than that of womanly frankness and courtesy, we should have done discredit to our home education, as well as the religion we profess, and consequent injustice to our own conscience.

To any one who prefers to look on the darkened side, rather than to receive light on the subject, we can hardly hope to offer convincing arguments in favor of celestial marriage, although willing to impart information wherever we can, to those who feel sufficient interest to enquire—holding it to be a Christian duty to "give to them that ask" of us. We therefore take real pleasure and satisfaction in humbly endeavoring to offer something of an explanatory nature in answer to the questions propounded and opinions given for our consideration by *The Balance*. It says:—

"That there are many saintly Mormon women we haven't a doubt. And the men? We believe that Mormonism is a religion (?) invented "by" men and "for" men—a sort of Juggernaut, in whose path women are expected to lay down their throbbing, human hearts."

Through whatever sources the writer of the above may have obtained such belief, to us it is evident, that it is not founded on a correct understanding of the subject. And how is human nature to judge correctly of things it has not tested? That the men who are Latter-day Saints are those of purest motives and lives, firmest integrity and greatest human wisdom, we have occasion to know. And to us it is ample proof of their superiority, that the most intelligent and refined women of the Church entertain the highest estimation and appreciation of its noble and gifted Elders; while the leading women of almost every other denomination are crying out against the corruption and injustice of the men in general, with whom they are associated.

Judging from their own testimonies, we cannot feel to condemn the voices of those women. For woman has fair reason to wage war with men of the present generation, who would tyranize over her, trample her under their feet and crush out every holy aspiration borne of purity and innocence, corrupting and debasing her with themselves, and allowing her not even a chance to raise a hand or a voice in her own defense.

But the women of the Church of Jesus Christ of Latter-day Saints, have not these things to contend with. For President Brigham Young and his associates have ever sought, and are still seeking to elevate woman with man, to that standard of virtue and honor from which they need fear no scrutiny, and regard no form of reproach. And many of the wise and faithful Saints, women as well as men, stand to-day upon that sacred and blessed eminence.

Speaking farther of the "Mormons," *The Balance* asks—very appropriately, provided it has learned nothing of their earnest endeavors, their ceaseless, indefatigable labors to elevate, purify and do good to the human family:—

"If they believe that polygamy is 'the only true system of forming marital relations,' why do they not try to convert the world? And what better means have they of doing so than through their own organs of communication?"

The former question in the above paragraph is easily answered by propounding others. What other religious denomination has been to the trouble and expense the "Mormons" have, to spread abroad a knowledge of that which it has received as the Gospel of the Son of God—"The power of God unto salvation?" Where are the missionaries, except those of the "Mormon" faith, who have traveled without purse or scrip, teaching

the inhabitants of the earth, the first principles of the Gospel as taught by Jesus and his disciples—Faith, Repentance, Baptism for the remission of sins and the laying on of hands for the reception of the Holy Ghost? Where are the ministers of a gospel, outside the "Mormon Church," of whom those who thirst can "buy wine and milk without money and without price"—who preach to the people Sabbath after Sabbath without a salary and with no other compensation than the satisfaction of having the consciousness of performing the good works which God requires at their hands, and which they do in His name? If there are other agents who do these works, we do not know of them.

And as for the "Mormon organs of communication"—do they not contain a great deal in relation to the belief and practices of the people, drawing many distinctions between truth and error, and good and evil? They do not always single out "plurality of wives" as the only thing the world needs to be taught; for although it is apparently the chief objection found by many, to the religion taught by the Latter-day Saints, it is but an important one of a grand system of principles, which, taken altogether, constitute the Gospel of Christ. Its place, too, is among the last, rather than the first principles to be understood. It would be about as great folly to undertake to explain the truth and purity of that principle, to a person who had received no former light pertaining to the Gospel, as to attempt to make a child who had never seen a book, understand how to analyze or parse a sentence in grammar.

Yet, we will now seek to give some satisfactory replies to the following questions from *The Balance*:—

"1. Will you not be so kind as to define 'Celestial Marriage?' We are told that 'in heaven they neither marry nor are given in marriage,' so we had arrived at the very natural conclusion that all marriages were 'terrestrial.' 2. Do you believe, or have you any evidence, that polygamic marriage produces a nobler race of men and women--morally, intellectually and physically—than monogamic? If this could be proved beyond the possibility of a doubt, it might be worth the sacrifices it demands."

To us, celestial marriage, is indeed the only true form of marriage, ordained of God, and revealed to Joseph Smith by an holy angel, to assist in bringing about the great plan of salvation for the world, and the eternal exaltation in the presence of God, of as many as will, in sincerity and purity, accept "all" the doctrine of Christ, and earnestly and faithfully live in accordance therewith.

The celestial law of marriage requires the marriage vows or covenants to be sealed for "all eternity," as well as for time. And unions thus bound on earth, in the holy sanctuary—by one holding the eternal Priesthood of God, and having authority to administer such ordinances, through the power of the Gospel, restored to man by revelation from God—are not dissolved by death; but will remain unchanged throughout the countless ages of eternity. This preparation leaves no occasion for "marrying or giving in marriage" in the eternal worlds, in order that loving and devoted husbands and wives may be there associated in the holiest and most sacred of all relationship, as they are here.

Only those marriages which are binding on parties till death separates them, or for a given time during life, doom their devotees to final separation.

We shall not now attempt to "prove beyond the possibility of a doubt that polygamic marriage produces a nobler race of men and women—morally, intellectually and physically—than monogamic." We do not even believe that polygamy alone would have such effect. But taken in connection with all the other pure and perfect principles of the Gospel, it is already proven, although the experiment has been, comparatively, but a few years in operation,—that when a people have become thoroughly educated in the ways of righteousness and eternal life, a stronger, purer and in all respects improved race of beings will be produced and dwell upon the earth.—*Woman's Exponent.*

"A GENTILE IN UTAH."

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"Don," a "Gentile in Utah," writes to the New York *Daily Graphic*, in the following strain :—

As evening fell, we rushed through Echo Cañon and into Weber Cañon, both full of magnificent scenery, and greeted with increased delight by the weary traveler as a relief from the ghastly desolate monotony of the several hundred miles preceding.

Late in the evening we reached Ogden, the western terminus of the U.P.R.R., and the second city in importance among the Mormons. It is only two hours' ride, by rail, from here to Salt Lake City, and although there are now a considerable number of "Gentiles" settled in Ogden, the place is practically almost as distinctively Mormon as the headquarters of the Prophet Brigham Young. Several days' stay among these people, with peculiar advantages for becoming familiar with their life and character, have given me, shocking as the confession may seem, a high and sincere respect for them ; and I am convinced that, leaving out of the question their eccentric and self-sacrificing ideas on the subject of matrimony, there are no more honest, virtuous, industrious, and law-abiding people than these much-vilified Latter-day Saints. Property and life in the Mormon cities of Utah are infinitely more safe than in New York. Female virtue, if the Mormon wife be admitted to possess an honorable status, is incomparably higher than in certain New England cities. I came here prepared to find myself among a population of criminals under the ban of the civilized world, but am already compelled to the reflection that, if these people are such, their style of criminality will, for all practical purposes, compare favorably with the model of social morality, civilization, and piety which we have to offer them in the east. The first impression of every visitor to Utah is one of mingled wonder and admiration at what these people have done in transforming a barren wilderness of sand, rocks, and sage brush into a veritable paradise of blooming gardens, fruitful orchards, and fertile fields. Their work has not been one of gradual encroachment upon the inhospitable realms of nature—such progressive pushing forward of civilization as has been the general history of frontier life in this country—but the Mormons boldly attacked nature in almost her most hostile mood, and made conquest of her. Far from any base of supplies, with slender resources, deprived even of the sympathy of all the world outside, it would be hard to imagine a more "up-hill fight" than they have had, and all the more honor do they deserve that they have won it. While other frontier settlements have grown as the carefully nurtured plant grows under the gardener's care, the Mormon's home has been made as the wind-hurled seed finds its lodgment in a crevice of the rock, there to cling and mature in defiance of burning sun and tempest's rage.

As I sit here writing, I see before me the glaring, barren sides of huge mountains, rising in semi-circular ranges behind the little town, their tops covered with snow, their fronts bare of all vegetation, except the stunted, foul-smelling, and useless wild sage. But a few years since, this plain was as unattractive and unproductive as the mountains now appear. To-day the side walks are lined with beautiful shade trees; sparkling streams of pure water ripple across the streets into the well-kept gardens surrounding almost every house ; the numerous orchards are full of apples, peaches, apricots, nectarines, and pears ; the fences are hidden by countless bushes of currants, gooseberries, and raspberries ; and near the town there are fields red with strawberries. Everything that bears fruit—plant, bush and tree—is prolific beyond the wildest dreams of the Eastern agriculturist, and all that is grown is of the largest size and most delicious flavor. The apricot trees are already bending with their load. In ordinary seasons, say the Ogdenites, these would all be ripe now, but this is a very backward spring here, as in all other parts of the country. So there is a scarcity of fruit, and one has to pay as much as twenty,

or even twenty-five cents per dozen for large delicious apricots from California. (I have seen poorer ones sold in New York and Boston for fifty cents each.) Good meat is another expensive luxury here, just now. If one wants the finest, choicest pieces of beef, or lamb, or veal—as good as any in the world—the price will be as much as twelve, or even fifteen cents per pound, retail. Does that seem exorbitant to one familiar with Eastern marketing?

POLYGAMY IN UTAH.

Under the above heading the following letter, written by Elder Birch, President of the Manchester Conference, appeared in the *Bolton Guardian*, in answer to a certain communication which was recently published in its columns, from an individual signing himself "Equality," and claiming to be conclusive argument against the "Mormons" having the right to practice "polygamy in Utah."—

To the Editor of the Bolton Evening Guardian:—

Sir,—I observed, a short time ago, in your valuable paper, a letter written in defense of polygamy, by a woman formerly of Westhoughton, now of Utah, which had been written in consequence of a letter published in your paper by a Mr. Chatburn, a relative in part to myself, to which I made no reply. Again I saw of late another letter, by some party signing himself "Equality," who seems to be not a little surprised that an English woman, who has been brought up so near Bolton, as Halliwell or Westhoughton, should defend polygamy; and it is "really startling," (using "Equality's" own words). I would like to know what there is particularly wonderful about Halliwell or Westhoughton, that a woman should not defend the rights of woman, as taught in the Bible, or even dictated by good sense. The lady referred to has lived where both monogamy and polygamy are practiced. "Equality" may not even be married. "Equality" says "we, as a Christian people, who believe in the teaching of the Bible, don't believe in polygamy." I would like to know what part of the Bible condemns polygamy, or even finds fault with it, as being a crime amongst good men. "Equality" refers to the sayings of St. Paul. I think if he will refer again to the passage he alludes to, he will conclude that a man was not fit to be a bishop or a deacon unless married, and I think it will puzzle "Equality" to find wherever Paul attempted to find the least fault with polygamy or name it as a crime. If "Equality" be a reader of history, he will know that the Jews always did practice polygamy in the eastern countries, and that Jesus was a descendant through a line of polygamists, his mother being of the house of David, and, through the line of Solomon, of the blood of Abraham, Isaac, and Jacob, the fathers of the Jews, through whose seed should all the nations of the earth be blessed. In no one instance did ever Jesus find fault with his ancestors for being polygamists, but always spoke of them as worthy men. When Jesus and his Apostles were upon the earth, it seemed to be a special part of their mission to speak against whoredom, fornication, and adultery, but never against polygamy. Polygamy as practiced by the Latter-day Saints in Utah, and as practiced in Halliwell, Westhoughton, and Bolton, are very different. I consider the laws of Great Britain just in punishing men in this country for having more than one wife at one time, from the fact that such men do not love them both, but forsake and neglect one while cohabiting with the other to her shame and her ruin. This is not the case in Utah, neither was it with good men of old. I think I shall be safe in saying there are thousands of good women, who are wives in Lancashire as well as other places, who would be proud to know that the Christian men of this country, so-called, did not use women as mere machines for their pleasure as "Equality" speaks of. Again, "Equality"

says woman is highly endowed as well as man, and if she conducts herself properly will be an ornament in society. What a remark to make of woman—mothers and sisters, "If she conducts herself properly." Speaking of women in general, I may here say if men would conduct themselves half as well as the women do, society would be in a much better condition than it is at present, and but few women would be found who would not prefer to become honorable wives and mothers, than the mere machines of men, using "Equality's" words. Thousands of women can be found seduced, ruined, and forsaken by these Christian men of this land, who no doubt pretend to be believers in the Bible. I supposed the writer of the letter signed "Equality" to infer that woman should have equal rights with man. I long to see the day in Lancashire, as it is now in Utah, that a woman can claim her rights, and have them defended. In Utah a man is proud of his wife, or wives, and their children, and looks upon them as a gift from God. "Equality" wants to know if God intended man to have more than one wife at one time, why he did not make Adam more than one in the beginning? I am surprised at persons asking why God did this, that, and the other, as though "Equality" was able to give a reason for all God has made or done in the beginning. They might just as well ask themselves the question why God made woman at all; and why not have man so made as to produce his own offspring and nurse his own babies, although he might have to work in the mill to support them, like thousands of women have to do to support their own children at the present time in Lancashire. Next Sunday it is my intention to deliver an address in the Latter-day Saints' Meeting Room, Bury street, Bolton, meeting to commence at half-past six in the evening. I shall endeavor to show why polygamy is practiced in Utah, and that when entered into according to the laws of God it is a great check against so many poor, miserable drunken men who marry women and treat them as slaves to fools. If you will insert this letter in your valuable paper, you will greatly oblige.—Yours, &c., JOSEPH BIRCH,

A native of Lancashire, late of Utah.

"You hev heern, gentlemen of the jury," said an eloquent advocate,—"you hev heern the witness swar he saw the prisoner raise his gun, you heern him swar he saw the flash and heerd the report, you hev heern him swar he saw the dog fall dead, you hev heern him swar he dug the bullet out with his jack-knife, and you hev seen the bullet produced in court; but whar, gentlemen, whar, I ask you, is the man who saw that bullet hit that dog?"

A CLOWN'S SERMON.—The Virginia papers report that during the exhibition of a traveling menagerie and circus in a town in that State, where there was at the time some religious convocation in session, the painted jester of the equestrian ring illustrated his own serious capacity, and greatly affected an audience in which many church members were present, by delivering the following homily:—"MY FRIENDS—We have taken in six hundred dollars here to-day, more money, I venture to say, than any minister of the Gospel in this community would receive for a whole year's services. A large portion of this money was given by church members, and a large portion of this audience is made up of members of the church. And yet, when your preacher asks you to aid in supporting the Gospel, you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. If you came to see the animals, why did you not simply look at them and leave? Now, is this not a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this." The sensation following a speech like this, in such a place, from such a speaker, may be imagined. The local clergy availed themselves of the spirit thus produced; a religious revival was attempted, and a collection for foreign missions resulted in the sum of four dollars and a half.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 21, 1873.

PRESIDENT CARRINGTON LEAVES FOR UTAH. — Agreeable to a cablegram recently received from President Young by his son John W., President Carrington will voyage to New York with the 22nd of October company, from whence he will proceed to Salt Lake City with Elder John W. Young.

APPOINTMENTS. — Elder L. J. Herrick is appointed to the "temporary charge" of the European Mission, during which time Elder R. T. Burton will preside in the London Conference, Elder John Mendenhall will have charge of the Birmingham Conference, and, when the missionaries arrive from Utah, who are called during the October Conference in Salt Lake City, Elder M. H. Hardy will preside in the Birmingham Conference.

Elder H. Leigh is appointed President in the Liverpool Conference.

BUSINESS.—Elder L. J. Herrick having been appointed to the "temporary charge" of the European Mission, communications to this Office will be addressed and post-office orders made payable to him.

ALBERT CARRINGTON.

THE WAY OF ESCAPE.

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"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."—MATTHEW XXV, 13.

IT is very gratifying to us, and must be to every man and woman, who have linked their destinies to the New and Everlasting Covenant, to witness, year after year, the departure from Babylon of thousands of souls who, not content with having simply entered into the Covenant, practically evince to the Almighty and the world that they are desirous of adopting in their lives the doctrines of the faith of Christ and the warnings of ancient Prophets respecting the present period of time, and, thereby, escape from the wrath of God.

Those who are Latter-day Saints in deed as well as name, will leave no stone unturned to accomplish their deliverance, against the time when the Lord will consummate what he has begun and is now surely carrying on. Such persons are always alive to the importance of the work that they have engaged in, and are at all times found to be zealous disciples and full of true faith,—they are always found on the watch-tower and will be as the wise virgins who, when the cry was made, "Behold the bridegroom cometh," went out to meet the Lord, with oil in their lamps, and were admitted to the marriage.

The way of escape is now open, but few perhaps realize how soon the way may be closed; and those who procrastinate, and are like the foolish virgins who went out to meet the bridegroom without oil in their lamps, will realize, when too late to repair their mistake, that the door is shut against them, and that they are left to endure and suffer with those who have either fought against the work of God or been indifferent and heedless of transpiring events plainly predicted by his servants. The Lord will not withhold his judgments longer than he may deem necessary for the proper and timely warning of all the inhabitants of the earth, and the complete fulfillment of everything that has been spoken of by the mouths of all the Prophets since the world began, so that if the Latter-day Saints, after testifying that the Lord has revealed unto them knowledge concerning his purposes and the truth of the work which they have embraced, should fail to make their own escape whilst the way is open, they will suffer the consequences of their folly to even a greater degree than those who have never received other testimonies than the warnings of the Priesthood. With their acquired knowledge and comprehension of the Lord's purposes, revealed to them by the Holy Spirit, the Saints will be held under condemnation to the extent of their privileges and obedience. "To whom much is given much is required," and they who have not attained to the same degree of knowledge as have those who have received the Holy Spirit by obedience to the Gospel requirements, will have far less to account for by their acts than those who have attained to the knowledge of God.

Everything is at present favorable for the gathering of the Saints and the honest in heart, but such may not always be the case, neither is it according to the design of the Almighty that even the Latter-day Saints should be aware of the exact hour when the change will occur and the way of escape be hedged up. The opportunities and means, however, of leaving Babylon may become less favorable, and many difficulties and trials may be met with, both by sea and land, of which very few have now any idea; but the time is approaching when even the Saints will require exceeding great faith, and perhaps much sacrifice, to effect their escape from the bondage of Babylon, and in pursuing the journey to Zion which at present has but trifling difficulties or discomforts. The condition of the world at the present time, in its apathy and infidelity and disregard of the ancient writings and modern teachings of God's servants, and its increasing lust for the abominations which Satan has introduced on the earth, plainly and unmistakably point to the fulfillment of the prophecies of Isaiah, Jeremiah, Daniel, Joel, Malachi and many more such holy men who have lived before and since. The signs of the times, on every hand, indicate the approach of the end, and it is as necessary for the Saints to accept them as warnings as it is for the world to receive the testimonies of God's anointed servants.

We know of persons in the Church, and who profess to be good members too, who often teach the principle of gathering to their brethren and sisters, and urgently beseech not only them but all the honest in heart, to gather out of her (Babylon) that they may not be partakers of her sins, nor receive of her plagues, and yet neglect to apply the force of the doctrine to themselves, and by their own extravagant and foolish indulgencies in the habits and practices of the world, they are as far from gathering to Zion—the burden of their Sabbath prayers and praises—as the ignorant and unbelievers to whom they preach on this subject from time to time. Their zeal in preaching this im-

portant doctrine is very commendable, but it would be much more so if they themselves acted up to their teachings, by applying to their own lives frugality, temperance and the Word of Wisdom in every respect, and not delay until to-morrow or next year what they can do as well to-day or this year. "Procrastination is the thief of time," and in the case of those who do not avail themselves of their present opportunities, it may prove to those who act on that rule of sluggishness and delay, an effectual barrier to the way of escape from God's impending judgments. J. C. G.

NOW READY.—We have now ready for sale several thousand copies of the pamphlet, entitled, "Answers to Questions," referred to in our issue of Sept. 16th. We have orders from only a few Book Agents, so far, but should be pleased to hear from others, now that the work is ready for forwarding. Send on your orders.

DEPARTURE.—Elder John W. Young, who arrived in England August 29th last, left for Utah on the morning of the 16th inst. He took passage on board the Guion steamship *Wyoming*, for New York. *Bon voyage.*

LONDON CONFERENCE.—We are notified by President Herrick that the London Conference will be held on Sunday, November 2nd, in Eastern Hall, East India Road, Limehouse. Elders from Utah are invited to attend, so far as they can make it reasonably convenient.

CORRESPONDENCE.

GREAT BRITAIN.

Liverpool, October 17th, 1873.

Prest. A. Carrington.

Dear Brother,—Having been released to return home permit me, before I take my departure, to refer briefly to my labors in this land. In company with yourself and others I left Salt Lake City on May 1st, 1872. and arrived in Liverpool on the 22nd of the same month. Soon afterwards you assigned me to the Liverpool Conference, where I have continued to labor up to the present. This being my first mission, and being left to travel alone (excepting a short time with brother Dobson, my predecessor), I felt like a stranger in a strange land. Feeling strengthened, however, by your fatherly care and advice I set out with a view of performing the duties required of me, and, in doing so I found the task easier than I had expected, and, also, that I was among friends, to whom I trust I shall always feel grateful for the many acts of kindness they have bestowed. During last year's and the present season, quite a number have been able to emigrate through their own industry, economy and self-denial. Quite a number, it is expected, will be able to effect their emigration next season.

While I am pleased to notice the faith and good works of some, I regret that others do not see the necessity of complying with the commandment of the Lord and so often repeated by his servants—"Come out of her (Babylon) my people, that ye be not partakers of her sins and that ye receive not of her plagues."

In the past seventeen months the baptisms have not quite equalled in number those who have emigrated, but when it is remembered that the Liverpool Conference only numbers three hundred and thirty persons and that upwards of a hundred have emigrated during this time, there is no cause to complain.

In answer to the question you put to me at the Historian's office, Salt Lake City, "Are you not glad you have been called on a mission?"—I can now truly answer in the affirmative. The seventeen months that I have spent in this land have been the most profitable of my life. I know that the Lord has blessed and strengthened me in my feeble efforts, and although but little good may be apparent as the result of my labors, I have the happy satisfac-

tion of knowing that it has been conducive to my own profit and instruction. The experience thus gained enables me to more fully appreciate the blessings of the Gospel as restored by the Lord through the Prophet Joseph Smith.

Before closing I must not omit to mention brother Leigh, whose companionship the past four months has been pleasant and agreeable.

Feeling grateful for your wise counsel and fatherly care and praying for your continued success, together with that of your co-workers, I remain your brother in the Covenant,

JOHN NEFF.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

(CONTINUED FROM PAGE 652.)

President Young and council and the main body of the camp remained in the valley until the 26th of August, when they started on their return journey. On the 3rd of September, they met the first company of families, which had left Winter Quarters in the month of June. This was Captain Daniel Spencer's Company. The next day they met Elder Parley P. Pratt's encampment. On the 5th, they met Captains A. O. Smoot's, G. B. Wallace's and C. C. Rich's companies. On the 7th, they met Captain Edward Hunter's Company, with whom Elder John Taylor was traveling; and on the 8th they met Captain J. M. Grant's hundred. On the 18th of October the pioneer company were met by three wagons and a number of horsemen from Winter Quarters, who had been sent out to their assistance. On the 30th of October, after a trying journey, the pioneer company reached the Elkhorn river. Presidents Young and Kimball expressed their satisfaction with the conduct of the pioneers during their travels, and blessed them in the name of the Lord. At sunset about twenty wagons arrived from Winter Quarters with Bishop N. K. Whitney, John S. Fullmer, William Kay, and many others, bringing food and grain. On the 31st of October, when the company was about a mile from Winter Quarters, the wagons of the Twelve came to the front and President Young remarked—

"Brethren, I will say to the pioneers, I wish you would receive my thanks for your kindness and willingness to obey orders. I am satisfied with you—you have done well. We have accomplished more than we expected. Out of one hundred and forty-three men who started, some of them sick—all of them are well. Not a man has died; we have not lost a horse, mule or ox but through carelessness. The blessings of the Lord have been with us. If the brethren are satisfied with me and the Twelve, please signify it by uplifted hands."

All hands were raised. President Young continued—

"I feel to bless you in the name of the Lord God of Israel. You are dismissed to go to your own homes."

The company drove into the town of Winter Quarters in order, about an hour before sunset. The streets were crowded with people to shake hands as they passed through the lines, and the pioneers truly rejoiced to once more behold their wives, children and friends, after an absence of over six months, in which time they had traveled over two thousand miles, sought out a location for the Saints to dwell in peace, and accomplished the most interesting mission in this dispensation. As not a soul of the camp had died, and no serious accident had happened to any, they felt to praise the Lord.

President Young and the Twelve had but little time to spend in resting when they reached Winter Quarters. There was plenty of work to be done in arranging for the Saints who had not gathered to Winter Quarters, in caring for those already there and in making preparations for the journey the next year of those who were able to come to these valleys. Brother John S. Fullmer, one of the three trustees who had been left in Nauvoo to

settle up the affairs of the Church, sell the property, &c., was at Winter Quarters and reported their proceedings in Nauvoo to the Twelve. It was voted in council that the trustees gather all the papers and books pertaining to Church affairs in Nauvoo, and as soon as they had sold as much of the property as they could, they should gather up to Council Bluffs. Elder Jesse C. Little who had made the journey to the valley and back with the pioneers, was instructed to resume his presidency over the eastern Churches. Elder John Brown, another of the pioneers, was appointed to labor in the Southern States, and a large number of Elders were also selected to go on missions. Arrangements were also made to vacate Winter Quarters and found a settlement on the eastern side of the river, at Council Bluffs. This town was afterwards named Kanesville, in honor of General Thomas L. Kane. The name has since been changed, and it is now known as Council Bluffs City. The reason for vacating Winter Quarters was that the land where the town stood belonged to the Indians; it was an Indian Territory, the title of which had not been extinguished. The agents of the Government were disposed to take advantage of this and annoy the people, and that there might not be the least cause or imaginary cause of confusion on the part of the Government, it was deemed best to remove to the other side of the river. It was voted that until the laws of Iowa were extended over the people of the new settlement at the Bluffs, the Bishops should have authority as civil magistrates among the people. This was necessary that there might be courts to exercise jurisdiction in case of difficulty. The organization of companies to be ready to emigrate in the Spring, was pushed forward with great zeal during the winter.

On the 5th of December, 1847, a council of the Twelve met at Elder Orson Hyde's house, and unanimously elected President Brigham Young as President of the Church of Jesus Christ of Latter-day Saints, with authority to nominate his two counselors. The President appointed Brother Heber C. Kimball as his first counselor, and Brother Willard Richards as his second counselor, and these appointments were unanimously sustained. The next day, besides other items of business, Patriarch John Smith was nominated and sustained as Patriarch over the whole Church. Elder Orson Pratt was appointed to go to England and take charge of the affairs of the Church there, and Elders Orson Hyde and E. T. Benson went to the East on missions.

On the 24th of December a Conference of the Church was held at the new settlement, which was continued until the 29th. A high council was selected for that side of the river, and much important business was transacted, and on the 29th, the last day of the Conference, the people confirmed the election of President Young as President of the Church of Jesus Christ of Latter-day Saints, with brothers Heber C. Kimball and Willard Richards as his counselors. From the death of the Prophet Joseph up to this time, the Twelve Apostles had acted as the Presidency of the Church. The mind of the Lord had been obtained respecting this matter, and a first Presidency had been selected, consisting of President Young and the two counselors whom he had appointed. While upon this subject we may anticipate the history sufficiently to say that upon the arrival of the Presidency in the valley, four Elders were chosen as Apostles to act in the vacancies which had been thus created and to take the place of Lyman Wight, who was cut off from the Apostleship. They were Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards.

Brain work costs more food than hand work. According to careful estimates and analyses of excretions, three hours of hard study wear out the body more than a whole day of severe physical labor. Another evidence of brain work is obtained from the fact that though the brain is only one fortieth the weight of the body it receives about one-fifth of all the blood sent by the heart into the system.

ST. GEORGE.

The *Utah Pomologist* gives the following particulars concerning the situation, climate, and resources of St. George, a point of considerable importance—

St. George is located near the junction of the Rio Virgen and Santa Clara rivers, about 120 miles north of where the waters empty into the Colorado, 350 miles south of Salt Lake City, and on a line nearly directly west from Cairo, at the junction of the Ohio and Mississippi rivers, just south of the rim of the great Salt Lake Basin and at an altitude some thousands of feet less than Salt Lake City.

It was founded twelve years ago, by a colony from the north part of Utah, and is near the southern line of Utah Territory, and has a population of about 3,000. The climate is hot and dry, little snow or rain falling, and all crops have to be raised by irrigation.

The formation is volcanic, red sandstone and granite with some lime and gypsum. The face of the country rough, barren, almost treeless and forbidding.

Our summers give a range of thermometer from 85 to 110 degrees. In winter seldom any snow, or ground frozen more than an inch or two. Most kinds of grain, vegetables and fruit produce abundantly when ground is fertilized and well watered.

Exotic grapes, figs, pomegranates, almonds, rice, cotton and sweet potatoes, mature finely in the open air.

Our wood is hauled ten to fifteen miles, and our lumber thirty or forty —range for stock is poor near by, but short distances away in any direction, give good range that will produce good beef all winter.

Of minerals we have iron, copper, lead, silver, plumbago, asphalt, salt and coal in this region.

St. George is the capital, or principal city of Southern Utah, with twenty or thirty settlements and towns around it. It is noted for its expensive and commodious public buildings, fine dwellings, beautiful and fruitful gardens, its great abundance and excellence of fruit, and its pure and wholesome wines. Our sky is nearly cloudless, our winters warm and delightful, and our summers a festival of richest fruits.

UTAH NEWS.

We have culled the following from the *Deseret News*, our latest date being Sept. 27th:—

The "OGDEN JUNCTION."—On 22nd Sept. the *Junction* completed its first volume as a daily paper. We wish it every success, it is alive and enterprising.

THE QUARRIES.—Few persons who have not visited Little Cottonwood Cañon have any idea of the appearance and peculiarities of the granite quarries from which the rock for the Temple is taken. Instead of being excavations in the solid mountain sides, as the name would seem to imply, the "quarries consist of vast masses of granite, which, at some period in the distant past, were disrupted from the towering heights above and now lie thickly scattered over the sides and bottom of the cañon. These boulders are of all shapes and sizes, and when any one, from its size or fineness of grain, is considered adapted for any especial purpose, the work of clearing it asunder is commenced and it becomes one of the quarries. Between and amongst these huge masses the track of the Wasatch and Jordan Valley Railroad winds up the cañon, with a course almost as devious as the mountain stream that flows just below it.

FRUITFUL.—We are informed that the fruit worms or borers are leaving the apples and taking up "winter quarters in the forks of the tree limbs." If this

be the case, now or a short time hence is a good time to destroy them. Mr. J. R. Winder tells us that he never had such an excellent crop of apples as this season, at his farm, at Mill Creek. The trees are scarcely able to bear their burdens, being literally loaded, and there is not a worm to be seen in his orchard.

BRICK-MAKING.—The brick-making business, which was so lively last season is, like most things else, rather dull this. Simeon Atwood, of Little Cottonwood, whose yard is closed to the Utah Southern track, has notwithstanding this, been turning out large quantities this summer, from a machine of his own invention. It is one of the most simple and yet efficient machines of any kind we have ever seen. With the aid of six persons it can turn out 10,000 bricks a day. The clay in the neighborhood of his brick yard appears to be inexhaustible.

Salt Lake City, Sept. 26.—*Editor Deseret News*:—A gentleman has just brought over two molars of the American elephant, found near Alta. I have named them for him, and shall be pleased to put the fact of these teeth of the elephant being found in the Cottonwoods on record. It is the "Elephas Americanus," and was found in the surface alluvium. Yours very truly,

J. L. BARFOOT.

In addition to the above Prof. Barfoot also informs us that he has not the least doubt that the animal referred to lived in these valleys within the last thousand years.

FEVER.—A peculiar kind of fever is quite prevalent in this city at present, especially among females. It commences with a dull aching of the limbs and back, and when the fever comes on and is at its height the head aches and pulsates fearfully, the distress apparently proceeding from the back of the head at the base of the brain. The disease sometimes lasts fourteen days and over, and leaves the patient in a state of great prostration.

FAVORABLE NOTICE.—The exhibition of the Centennial Horticultural Society, held at Philadelphia, is said to be the best ever witnessed in America. In a report of it the following paragraph occurs—"The collection of fruit from the Mormon Agricultural Society of Salt Lake City, Utah, attracts much attention, and as an evidence of the thrift of the Mormon people, is deeply interesting. The specimens of apples, especially, are very beautiful."

DEPLORABLE ACCIDENT.—We regret to have to record the death, by accidental poisoning, last evening, (Sept. 26) of Ellie T., daughter of Mr. and Mrs. Walter Conrad, and grandchild of President B. Young. When the accident occurred, the little one, who was three years and nine months old, was at the house of her grandmother, where there was a family gathering at the time. The child found and eat a piece of cheese upon which strychnine had been placed to destroy mice. Shortly afterwards she was attacked with spasms. Dr. J. M. Benedict was sent for, but she was past human remedies. She died in a very short time. The bereaved parents have the sympathy of a large circle of relatives and friends.

We have received copies of the *Salt Lake Herald*, to September 28th, from which we take the following:—

The New York *Daily Graphic*, of the 15th instant, contains an exceedingly flattering notice of the First National Bank of Salt Lake, and of Mr. Warren Hussey, its President. The article correctly styles the bank the finest in the United States, if not in the world; a perfect gem of beauty and of art."

The third semi-annual session of the Territorial Teachers' Association will commence on Thursday, October 2nd, and continue three days. Mr. O. H. Riggs, corresponding secretary of the association, has been informing through the post office, school trustees and teachers in all parts of the Territory, urging their attendance and that of all engaged in or who feel an interest in educa-

tional matters. The sessions are free and school teachers and those designing to become such, should avail themselves of the excellent opportunities offered them of twice a year attending the meetings of the association, which are specially designed for mutual instruction on the best methods of school teaching. In addition to the regular premiums offered to exhibitors at the Territorial Fair, several parties have offered special premiums. Messrs. Van Praag and Co., wool dealers—office south of the U. C. depot, offer a number of handsome prizes for improved breeds of sheep, which will be found in our advertising columns. Mr. A. P. Rockwood also offers $5 in gold, each, for the following:—Best artificial bred brook trout, for 1873; six best specimens, growth of 1872; best specimen two years old and upwards; and best salmon trout raised from imported spawn. Mr. R. L. Campbell offers $10 coin for the best specimen of penmanship by a young lady under twenty. Mr. George Goddard offers $50 for the best "home-made" washing machine. Mr. Wilford Woodruff offers $20 for the best cook-stove made of Utah iron. And Mr. George B. Wallace offers $25 for a quart of Utah-grown cranberries.

A telegram received Thursday, September 25th, by President Young, showed that at noon the company of immigrants which crossed the Atlantic on the *Wyoming* were at North Platte. By making good time they might get in on Sunday night, but it will most likely be Monday before they arrive.

Two of the new street lamps have been lighted with gas, one on East Temple and the other on Third South street. These are the first of about seventy-five which are to be lighted nightly in the future.

Soon after 10 o'clock, on Saturday, Sept. 28th, the hour at which the banks commence business, the doors of the First National Bank were closed, and the following notice was posted up:—This bank has for the present been compelled to suspend payment, owing to the crisis East, and the consequent impossibility of getting currency. Our assets are $360,000. Our liabilities are $277,000. This estimate is exclusive of the personal property of Mr. Warren Hussey, who holds himself responsible for all the bank's indebtedness.

"Utah Post."—A new paper, printed in the Danish language, with the above title, and Mr. P. O. Thomassen as editor, is about to be issued in this city, probably about the middle of November. It will be an addition to journalism, the need of which Scandinavians in Utah have long felt, and will doubtless be well supported by that portion of Utah's inhabitants.

Ogden.—Last night, burglars entered the premises of Z. C. M. I. in this city, and secured about $50 in greenbacks. They effected an entrance by mounting the scaffold, which had been erected to build the fire-wall between Z. C. M. I. and Child's building, and, cutting a window sash, took out a pane of glass, which made an opening into the warehouse, and gave them access to the whole premises. A man was sleeping in the store, but the thieves went quietly to work, wrenched off the till at the grocery counter, using a chisel from the warehouse shelves, and departed by the way they entered, leaving the empty till on a pile of bacon near the window. The store of Taylor Heninger was also broken into from the rear, but no cash was to be had in the establishment, so they took their leave without disturbing the goods. Mr. Boessel's jewelry establishment received a visit from the scoundrels, but as he was awakened by the noise, the thieves, two in number according to Mr. Boessel's testimony, beat a hasty retreat.—*Ogden Junction*, Sept. 25.

Railways.—Our globe has at present, in round numbers, 130,000 miles of railways. Of this total upwards of 60,000 miles, or nearly one-half, are in the United States. In countries where Government management exists there are altogether about 10,000 miles of railway. The Belgian Government has the greatest interest in railways—that is to say, it has the greatest proportionate ownership. In Austria there are 7,000 miles of railway, and Russia possesses 8,000 miles open for traffic, and 5,000 more in course of construction.